Sha'ban, 1350, p. 12 are inflated. *Al-Manar*, March 1932, p. 197; *EG*, 8 Dec. 1931, and *al-Karmil*, 23 Dec. 1931, speak about a total of around 150 delegates, while Michael Asaf in *Davar*, 8 Dec. 1931 did not think there were more than 70.

63. Among them were Hamid al-Maliji of *al-Balagh*; Muhammad al-Hahiyawi of *al-Thaghr*, Muhammad al-Sabah of *al-Sha'b*, and Sulayman Fawzi, proprietor of *al-Thaghr*.
64. Khadra to Cairo, 3, 7, Dec. 1931, File 01068, Division 65, *ISA*; *Filastin*, 9 Dec. 1931.
65. In the Arab Conference in Awni Abd al-Hadi's house on 16 Dec. 1931, Rida signed the manifesto as the representative of Tripoli (Syria). See: *al-Karmil*, 27 Jan. 1932.
66. *Davar*, 22 Dec. 1931; *Doar ha-yom* (Jerusalem), 28 Dec. 1931.
67. *Al-Shubban al-muslimin fi mu'tamar 27 Rajib 1350* (Cairo, 1350).
68. *Miraat al-sharq*, 11 Dec. 1931; *al-Manar*, Feb. 1932, pp. 129–131; Ghanim, p. 123.
69. Text of the communiqué, *Filastin*, 7 Dec.; *Mir'at al-sharq*, 8 Dec. 1931.
70. Tahir, p. 189.
71. Khadra to Cairo, 8 Dec. 1931, File 01068, Div. 65, *ISA*.
72. The Mufti's letter on Consulate paper dated 9 Dec. 1931, is in File 01068, ibid. See also: *Filastin*, 11 Dec. 1931.
73. Cairo to Khadra, 9 Dec.; Khadra to Cairo, 13 Dec. 1931, ibid. Fawzi received E£30; Sa'id, E£50 and his associates a further E£50.
74. *Filastin*, 8 Dec.; *JA*, 9 Dec. 1931; Tahir, pp. 190–192.
75. See, for example, *Filastin*, 14 Dec.; *al-Musawwar*, 25 Dec. 1931, for Sa'id's participation in a reception given by Abdullah.
76. According to *EG*, 8 Dec. 1931; *al-Fath*, 30 Rajb 1350, Farnawi was the representative of 'the merchants of Cairo'.
77. Protocol of the Third session, in *Filastin*, 9 Dec. 1931.
78. See, for example, Azzam's active participation in the Fourth, Fifth, Tenth and Eleventh sessions as reported by *JA*, 10, 15, Dec.; *Filastin*, 10, 15–16 Dec. 1931.
79. Darwaza, III, pp. 86–89; Naji Alush, *al-Muqawama al-arabiyya fi Filastin 1917–1948* (Beirut, 1967), pp. 73–74.
80. Text of the manifesto: *al-Karmil*, 27 Jan. 1932. The 'Conference' was hardly given publicity at that time. Cf. *Filastin*, *JA*, 17 Dec. 1931.
81. *Filastin*, 17, 18 Dec. 1931. The protocol in *JA* omitted Azzam's reference to the Zionist threat.
82. *Filastin*; *ha-Aretz* (Tel-Aviv), 18 Dec. 1931, Ghanim, p. 128.
83. *EG*, 9, 11 Dec. 1931; *Davar*, 13, 21 Dec.; *ha-Aretz*, 14 Dec. 1931, citing *al-Sha'b*, *al-Ittihad* and *al-Masa'*.
84. Cited by *Davar*, 13 Dec. Even *JA*, 7 Dec., estimated the audience at 20,000, while Zionist observers could not count more than 2,000. See: *Doar ha-yom*, *Davar*, 7, 8 Dec. 1931.
85. Citations from *al-Balagh*, *al-Siyasa* and *al-Jihad* in *Davar*, 11, 13 Dec.; *EG*, 10 Dec. 1931
86. *Filastin*; *JA*, 18–22 Dec. 1931; Tahir, p. 240.
87. Tahir, p. 240.
88. *Filastin*, 4 Oct. 1932.
89. Rida preached for a return to the pure and simple commands of the Quran. See: *al-Manar*, March 1932, pp. 200–208; April 1932, pp. 288–292. For the criticism of his project, see: *Filastin*, 14 Dec.; *JA*, 15 Dec. 1931.
90. Cf. *Filastin*, 14 Jan. 1933.
91. For the tour and its failure, see: Muhammad Amin al-Husayni, *haqa'iq 'an qadiyat Filastin* (Cairo, 1954), pp. 142–143; Kupferschmidt, p. 154.
92. Police Report on activities of Alluba, 18 Oct. 1933, FO 141/698/566/1/33.

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Soviet Works on Afghanistan

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During the Czarist period, research on Afghanistan was carried out only sporadically in Russia. Under the Soviet regime, however, particularly since the end of the Second World War, this area of study has been given considerable impetus. Even before that time — since 1923, if not earlier — works such as the following appeared in print: *Afganistan*, Part I (Moscow, All-Russian Scholarly Association for Orientalism, 1923; 205 pp.) — a collection of articles by D. Anuchina and others; I. M. Ryeysnyer, *Afganistan* (Moscow, The Communist Academy Press; 267 pp.); V. A. Gurko-Kryadzhin, *Sovryemyenniy Afganistan, Contemporary Afghanistan* (Moscow, Museum of Eastern Cultures, 1929; 15 pp.) — written by a scholar whose research works also dealt with the Arab countries, Turkey and Iran; Yevgyeniy Shuan, *Dzhang. Vosstaniye v Afganistanye, Dzhang: Revolt in Afghanistan* (Leningrad, Priboy, 1930; 248 pp.).

During the generation following the Second World War, Soviet research and publication on Afghanistan intensified markedly. Commencing with books primarily concerned with history, we note a comprehensive study by V. M. Masson and V. A. Romodin, *Istoriya Afganistana, History of Afghanistan*, 2 vols. (Moscow, Nauka Press, 1964–5). Its first volume covers Afghanistan's history from antiquity to the beginning of the sixteenth century and its second — from then to the end of the First World War, with a brief postscript (pp. 406–14) relating to the years 1919–64. Appendices comprise a chronological list of significant dates (pp. 467–78), a bibliography in Russian, Pushtu, Persian, English and French (pp. 479–99) and indexes (pp. 502–23). Good quality illustrations and photographs depict not only personalities and historical sites, but also dress, weapons, coins and an artisan's workshop. The second volume — more relevant to this review article than the first — presents an *histoire événementielle* of Afghanistan's internal politics and foreign relations, chiefly as expressed in strife and war. It is a grim account, and one cannot help wondering how Afghanistan succeeded in preserving its independence during that period: was it a result of the country's topographical conditions, the fierceness of its inhabitants or rivalries among its neighbours? No explanation is offered by the authors, however, who have essentially written a detailed but readable political history, maintaining some consideration for literary production but remaining largely unconcerned with its interpretation or correlation with socio-economic development.

A far more specific study, by M. A. Babakhdzhayev, is entitled *Bor'ba Afganistana za nyezavisimost' (1838–1842), Afghanistan's War for Independence, 1838–42* (Moscow, Oriental Literature Press for the Institute of Oriental Studies of the Soviet Union's Academy of Sciences, 1960; 107 pp.). The so-called First Anglo-Afghan War is consistently presented as a popular Afghan revolt against a foreign invader — a war of good and evil, whose outcome would inevitably be in the favour of the former. In this work, the East India Company is cast as the principal villain, with the British 'Ruling Circles' as sinister accomplices whom the Afghan freedom fighters succeed in driving out. The book's chief merit may be its bibliography (pp. 97–100) in Russian, English, Persian and Pushtu, while the indexes of persons and place names are useful as well. The theme of this work is largely continued in another book, published at about the same time, namely N. Khalfin's *Proval Britanskoy agressii v Afganistanye (19 v. – nachalo 20 v.), The Downfall of British Aggression in Afghanistan, 19th–Early 20th Centuries* (Moscow, Socio-economic Literature Press, 1959; 211 pp.). This represents yet another effort at discrediting nineteenth-century British policies towards

Afghanistan, generally expressing a support for what is here considered the Afghans' War of Independence, their struggle to national liberation.

The political history by Masson and Romodin is supplemented by a collection of articles edited by M. G. Pikulin, entitled *Ochyerki po novoy istorii Afganistana, Essays about Afghanistan's Modern History* (Tashkent, Fan Press for the Institute of Oriental Studies of the Uzbekistan Academy of Sciences, 1966; 143 pp.). These eight papers, by different authors, deal with: the make-up of Afghanistan's population at the end of the nineteenth century; the tax politics of the Emir Abdur-Rahman; Afghanistan's military forces during the reign of Emir Abdur-Rahman; the 'Young Afghans' struggle for reform and independence, 1914–18; railways in Northwest India and Afghan British relations; new archival materials for Afghanistan's history; a new document concerning feudal land-relations in Afghanistan; Russian-Afghan relations from the seventeenth to the early nineteenth centuries. Perhaps the most interesting essay is the one on Young Afghans, written by D. Ya. Ochil'diyev (pp. 75–90). Although the author, undoubtedly a faithful Marxist, relates the reform-mindedness of the Young Afghans to the socio-economic cleavage within Afghan society before the First World War, as well as to anti-British sentiment, the quotations he adduces from their writings indicate other tendencies as well. One major trend is the profound impact of liberal ideas, chiefly expressed in aspirations for constitutional government. The examples selected by Ochil'diyev also show how much the thinking of the Young Afghans continued to be expressed via traditional Islamic channels. Here one might be tempted to notice more evident similarities within the Young Iranians than with the Young Turks of that time. All this apparently underscores the great need for a comparative study of such 'Young' ideologies and movements of the early twentieth century.

R. T. Akhramovich's *Outline History of Afghanistan After the Second World War* (Moscow, Nauka Press for the Institute of the Peoples of Asia of the Soviet Union's Academy of Sciences, 1966; 192 pp.) was translated from the Russian; it was subsequently brought up-to-date in a supplement by the same author: *Afganistan v 1961–1966 gg. Afghanistan in the Years 1961–66* (Moscow, Nauka Press for the Institute of the Peoples of Asia of the Soviet Union's Academy of Sciences, 1967; 172 pp.). The English volume is provided with an index (pp. 187–90), but no bibliography — although references are given in its 181 footnotes. The author, who visited Afghanistan in 1958–9, deals mostly with the period 1946–64; the book thus essentially serves as a continuation to the study by Masson and Romodin. Akhramovich is concerned with internal affairs, both political and constitutional, and even more so with socio-economic transformation. Although he can barely pinpoint radical change during the period discussed, he certainly does perceive a trend of transition, even if he exaggerates the importance of the 'state-capitalism transformation in 1953–6' (pp. 88 ff.) and 'independent economic development (1956–60)'. Emphasis is laid throughout upon Soviet-Afghan relations and their significance for Afghanistan's future. In this context, one cannot help but find unintentional irony in the author's foreword, which asserts, *inter alia* (p. 6), that Afghanistan's

> friendly relations with the Soviet Union and other socialist countries are in accord with her fundamental interest. These relations, based on respect for the interests of the other and non-interference in internal affairs, are a convincing example of peaceful coexistence and cooperation, on an equal footing, of states with different social systems.

Afghanistan's foreign relations have been the subject of several Soviet publications, one of which is E. Nukhovich's *Vnyeshnaya politika Afganistana, The Foreign Policy of Afghanistan* (Moscow, Institute of International Relations Press, 1962; 108 pp.). Its four chapters discuss the following themes: basic principles of Afghanistan's foreign policy; Afghanistan's fruitful cooperation with socialist countries; relations with

capitalist countries; Afghanistan — active fighter for peace and against colonialism and imperialism. Although the entire book is pervaded with a strong propaganda element, the first chapter does attempt some general analysis of the principles of Afghanistan's foreign policy. These, Nukhovich correctly concludes, emphasise neutrality towards the various blocs, aiming at the preservation of independence and sovereignty. This national aim, the author argues, will be even better served by *rapprochement* with the Soviet Union and withdrawal from the capitalist-imperialist world. The rest of the book strives to 'prove' this argument. A somewhat more specialised, although equally propagandistic work is A. Kh. Babakhodzhayev's *Ochyerki po istorii Sovyetsko-Afganskikh otnoshyeniy, Essays about the History of Soviet-Afghan Relations* (Tashkent, Fan Press for the Institute of Oriental Studies of the Uzbekistan Academy of Sciences, 1970; 92 pp.). The book surveys the subject chronologically, from Czarist days to 1966, with an additional chapter outlining the special role of Uzbekistan in economic and cultural cooperation between the Soviet Union and Afghanistan, as well as a bibliography (pp. 81–90) in Russian only (why not also in Uzbek, at least?). The examination of Uzbek-Afghan cooperation (pp. 70–8) is worth reading: Uzbekistan obviously followed general Soviet policy; it appears to have had a special role in providing experts, particularly in the area of technological development and in mutual exchange among the universities. The author does not inform us whether Islam, as a common bond, had played a role as well — a notion which does not appear to be too far-fetched. An even more recent book is L. B. Tyeplinskiy's *50 lyet Sovyetsko-Afganskikh otnoshyeniy, Fifty Years of Soviet-Afghan Relations* (Moscow, Nauka Press for the Institute of Oriental Studie of the Soviet Union's Academy of Sciences, 1971, 238 pp.). This is mostly an updated and enlarged edition of the same author's *Sovyetsko-Afganskiye otnoshyeniya 1919–1960, Soviet-Afghan Relations, 1919–1960* (Moscow, Socio-Economic Literature Press, 1961, 215 pp.). The 1971 volume is divided into chronological chapters, with a concluding one on the merits of such relations, followed by a brief but handy bibliography (pp. 230–5).

Works about Afghanistan's economy — or a particular aspect thereof — abound. We mention but a few, published within barely more than a half-dozen years: N. M. Guryevich, *Ochyerki istorii torgovogo kapitala v Afganistanye, Essays on the History of Trade Capital in Afghanistan* (Moscow, Nauka Press for the Institute of the Peoples of Asia of the Soviet Union's Academy of Sciences, 1967; 143 pp.). Pikulin's *Razvitiye natsional'noy ekonomiki i kulturi Afghanistana 1955–1960, Development of the National Economy and Culture of Afghanistan, 1955–60* (Tashkent, The Uzbekistan Academy of Sciences Press, 1961; 152 pp.), *Voprosi ekonomiki Afganistana, Problems of Afghanistan's Economics* (Moscow, Oriental Literature Press for the Institute of the Peoples of Asia of the Soviet Union's Academy of Sciences, 1963; 248 pp.); A. A. Polyak, *Ekonomichyeskiy stroy Afganistana (ochyerki). The Economic System of Afghanistan: Essays* (Moscow, Nauka Press for the Soviet Union's Academy of Sciences, 1964; 164 pp.); N. I. Chyernyakhovskaya, *Razvitiye promishlyennosti i polodzhyeniye rabochyego klassa Afganistana, Development of Industry and Working Class Conditions in Afghanistan* (Moscow, Nauka Press for the Institute of the Peoples of Asia of the Soviet Union's Academy of Sciences, 1965; 171 pp.). The above Guryevich, *Ochyerki istorii torgovogo kapitala v Afganistanye, Essays on the History of Trade Capital in Afghanistan* (Moscow, Nauka Press for the Institute of the Peoples of Asia of the Soviet Union's Academy of Sciences, 1967; 143 pp.).

Another such work, which we shall consider in greater detail, is Yu. M. Golovin's *Afganistan, ekonomika i vnyeshnyaya torgovlya, Afghanistan: Economics and Foreign Commerce* (Moscow, Foreign Commerce Press, 1962; 168 pp.). It approaches the subject under the following headings: general characteristics of the economy; industry; agriculture; transport and communication; finances; foreign commerce and foreign economic relations. This last chapter comprises almost half the volume and presents

foreign commerce via a detailed analysis and numerous tables, arranged by type of goods and year, with special emphasis (pp. 145–67) upon trade with socialist countries. The same detailed approach is to be found in an even more methodical work, V. A. Pulyarkin's *Afganistan, ekonomichyeskaya gyeografiya, Afghanistan: Economic Geography* (Moscow, Misl' Press, 1964; 256 pp.). After presenting a discussion of Afghanistan's nature and population, the book proceeds to survey its economy according to main categories (agriculture, land-tenure, livestock-raising, transport and communications) and regions, concluding with a chapter on the importance of foreign trade in the overall economy. There are many photographs (mostly of poor quality), tables and a few maps. While no bibliography has been appended, the numerous footnotes indicate that materials in several languages have been used, although few of them are from Afghanistan itself. Perhaps the most striking information is contained in the description of livestock breeding, which one would hardly have imagined to be so immensely significant. One cannot help wondering whether there is an ulterior motive in the frequently exaggerated emphasis on Afghanistan's economic backwardness, as expressed, for example, in a book on the recent past by the above Ryeysnyer, *Razvitiye fyeodalizma i obrazovanye gosudarstva u Afgantsyev, The Development of Feudalism and Formation of Government by the Afghans* (Moscow, The Soviet Union's Academy of Sciences Press, 1954; 416 pp.), or in another by A. Davidov and the above N. Chyernyakhovskaya entitled *Afganistan* (Moscow, Misl' Press, 1973; 168 pp.).

It is hardly surprising that socio-economic studies constitute another focus of interest. Chyernyakhovskaya's 1965 book (see above), for example, devotes an entire chapter (pp. 139–69) to industrial workers' conditions. More comprehensive socio-economic analysis may be found in two books by the above Davidov. The first is *Agrarniy stroy Afganistana (osnovniye etapi razvitiya), The Agrarian System of Afghanistan: Basic Stages of Development* (Moscow, Nauka Press for the Institute of the Peoples of Asia of the Soviet Union's Academy of Sciences, 1967; 183 pp.). This study is divided into periods (up to the late nineteenth century and the first and second third of the twentieth) and categories of agrarian relations (valley oases, hills and among the nomads). Special attention is devoted to the peasant movement, which the author considers a significant social factor, especially in the twentieth century. Numerous quotations are adduced from the Afghan press and other sources, thus partially replacing a bibliography. A complementary volume, by the same author, is *Afganskaya dyeryevnya (syel'skaya obshchina i rassloyeniye kryest'yanstva), The Afghan Village: Rural Society and the Stratification of the Peasantry* (Moscow, Nauka Press for the Institute of Oriental Studies of the Soviet Union's Academy of Sciences, 1969; 263 pp.). This is an original study, perhaps the first Russian-language work to investigate social stratification as defined by Western sociologists and anthropologists — at least insofar as research of Afghanistan is concerned. While all rural regions are touched upon, the peasants of Khazaradjat constitute Davidov's main concern, as they embody both the remnants of feudal relations and the penetration of new ones within the patriarchal family. The bibliography is impressive (although only three of the 112 items are in local languages) and the indexes of terms and ethnic names are useful.

A no less interesting study, by M. G. Pikulin, A. Sh. Shamansurova and R. T. Rashidov, is *Ryemyeslo i myelkaya promishlyennost' Afganistana, Artisanship and Small Industry of Afghanistan* (Tashkent, Fan Press for the Institute of Oriental Studies of the Uzbekistan Academy of Sciences, 1976; 116 pp.). This is an examination of Afghanistan's 'small industries', past and present, with particular attention paid to rugs and textiles, although leatherwork and other crafts are considered as well. Government regulations are also discussed and the important share of local arts and crafts — well-preserved until now — in Afghanistan's overall economy is assessed. The bibliography (pp. 111–14) is more than adequate; it is most unusual, however, to find no illustrations w...soever in a book on local arts and crafts.

Kindred topics are discussed in two books by the above M. A. Babakhodzhayev. The first is *Ochyerki sotsial'no-ekonomichyeskoy i politichyeskoy istorii Afganistana (konyets 19 v.), Essays About the Socio-Economic and Political History of Afghanistan: The End of the 19th Century* (Tashkent, Fan Press for the Institute of Oriental Studies of the Uzbekistan Academy of Sciences, 1975; 196 pp.). Based upon numerous primary and secondary sources, this book constitutes an original study in certain respects: less so in its economic analysis, which follows official Soviet doctrine, than in its social analysis. For example, the book considers Afghan artisans of the previous century and their crucial role in the country's trade and budding industries. Less impressive is the chapter on social movements (pp. 139–66), in which the frequent uprisings and riots are ascribed to social causes alone, with no substantial proof provided. In addition, one would have been most grateful were a bibliography and index provided as well. The second is a book edited by a committee headed by Babakhodzhayev, entitled *Afganistan (voprosi istorii, ekonomiki i filologii), Afghanistan: Problems of History, Economics and Philology* (Tashkent, Fan Press for the Institute of Oriental Studies of the Uzbekistan Academy of Sciences, 1978; 124 pp.). This is a collection of eleven papers discussing Afghanistan since the fifteenth century, most of which deal with literary and historical works. Of special interest is an article by Ye. S. Mendel'son on 'The Role of the Town as a centre for commerce and artisanship in Afghanistan during the 19th and early 20th centuries' (pp. 15–32). Basing his observations upon sources primarily relating to Herat and Kandahar, the author demonstrates how these towns utilised Afghanistan's local products in a cycle of handwork and commerce adapted to the country's changing climate conditions and transportation problems. Specialising in what was available and required, the artisan-merchants gradually created a national market which extended to neighbouring lands as well.

Proceeding to education and culture, one notes T. I. Kukhtina's *Prosvyeshchyeniye v nyezavisimom Afganistanye, Education in Independent Afghanistan* (Moscow, Oriental Literature Press for the Institute of the Peoples of Asia in the Soviet Union's Academy of Sciences, 1960; 140 pp.). This is a careful investigation of data, presented in a largely objective manner in table and text. Despite some progress in the years following the Second World War — for example, in the training of additional teachers — the general impression is one of a rather sorry situation: no pre-school education, only modest progress on the primary level, even less development in the secondary and vocational schools, and only a start at university education. Thus, in the school year 1958–9 (the last year for which Kukhtina was able to obtain data), only 5,178 students graduated from village schools, 78 from incomplete secondary schools, 255 from complete ones, 627 from vocational schools, and 144 from Kabul University — admittedly rather few for the entire population of Afghanistan. One regrets that the author does not tell us more about the quality of this education, although her sources, listed in the bibliography (pp. 129–33) may have been insufficient. Nevertheless the book still constitutes an important and useful study.

Considerations of space compel us to mention Soviet works regarding language and literature only briefly. The former genre is represented, for example, by V. A. Yefimov's *Yazik Afganskikh Khazara. Yakaulangskiy dialekt, The Language of the Afghan Kazars: The Yakaulanian Dialect* (Moscow, Nauka Press, 1965; 99 pp.). This work, published as a volume in the series 'Languages of the Peoples of Asia and Africa', is essentially well-researched and clearly presented. The latter is represented by a few books on classical literature, such as *Afganskaya klassichyeskaya poeziya, Classical Afghan Poetry*, translated from Pushtu by A. Gyerasimova, K. Lyebyedyev and L. Yatsyevich (Moscow, Artistic Literature Press, 1975; 224 pp.) and mostly by collections of the popular literature which makes up the bulk of Afghan literary heritage. Among these, the following deserve brief mention: *Afganskiye skazki, Afghan*

Tales, translated by the same K. Lyebyedyev (Moscow, Government Press for Artistic Literature, 1955; 160 pp.). The first 112 pages include fairly long stories and the remainder short *hikayat*, many of them humorous. *Skazki i stikhi Afganistana, Tales and Verses of Afghanistan* (Moscow, Artistic Literature Press, 1958; 312 pp.). This work, translated by various hands, appears to be a representative anthology. *Afganiskiye narodniye poslovitsi i pogovorki, Afghan Popular Proverbs and Sayings*, translated from Pushtu by the above Lyebyedyev and Yatsyevich (Moscow, Foreign Literature Press, 1961; 67 pp.). These are classified by topics, such as 'human relations', 'wealth and poverty', 'love, friendship and enmity', 'honour and fame', and so forth. Finally, we note *Afganskiye Skazki i lyegyendi, Afghan Tale and Legends*, translated from Pushtu by various hands (Moscow, Nauka Press, 1972; 280 pp.). This anthology presents eighty pieces, followed by a brief 'typological analysis' (pp. 274–6) and an index of subjects and *motifs* (p. 277).

In conclusion, there are also general books, such as G. P. Yedzhov's *Nash sosyed Afganistan, Our Neighbour, Afghanistan* (Znaniye Press, 1965; 32 pp.). This is a potpourri of bits of information, obviously intended for the general public, with emphasis upon Afghanistan's history and economics. A far more detailed and better researched work is *Afganistan (spravochnik), Afghanistan: A Reference Work* (Moscow, Nauka Press for the Institute of the Peoples of Asia of the Soviet Union's Academy of Sciences, 1964; 276 pp.). One of the 'country books' published at irregular intervals and dealing with various states, this book follows the usual pattern, with chapters on: country and population, history, economy, governmental structure, culture, and international relations. These are broken down into sub-chapters which detail factual data in a generally accurate manner, with little or no interpretation. Appendices consist of statistical tables, while the *spravochnik* discussed comprises indexes of personal names and of geographical and ethnic terms too. For example, the contents include an outline of the libraries (pp. 164–5) and museums (pp. 184–6) and what they contain — actually, more than the casual reader might suspect. A somewhat similar work was published earlier, namely *Sovryemyenniy Afganistan, Contemporary Afghanistan* (Moscow, The Institute of Oriental Studies of the Soviet Union's Academy of Sciences, 1960; 504 pp., maps). In many respects this book is more detailed and better presented than the 1964 volume, offering full articles on several topics.

The most topical book in hand is a volume entitled *Afghanistan: Past and Present* (Moscow, Social Sciences Today Press for the Soviet Union's Academy of Sciences, 1981; 272 pp.) (Oriental Studies in the Soviet Union, 3). The importance attached to this collection of articles is attested to by its simultaneous publication in Russian, English, French, German, Spanish and Portuguese. The English edition comprises twelve papers, of which the first eight deal with Afghanistan's history, emphasising such themes as 'The Liberation Struggle of the Afghan People in the Eighteenth Century' or 'The Struggle of the Peoples of Aghanistan for Independence and against the British Colonialists'. Most interesting, however, are the last four articles, which treat of Afghanistan since the April 1978 revolution, with evident emphasis upon the development of the Democratic Republic of Afghanistan. In a consideration of the politics, economics and literature of these last few years, the revolution and Soviet assistance in its implementation are presented as scientifically-applied corrective measures for dealing with Afghanistan's backwardness and corruption. The authors maintain that achievements include complete elimination of all discrimination among Afghan citizens, freedom of religion, consolidation of democracy according to the principles of collective leadership, eradication of local nationalism (!), improvement of security, raising the standard of living, reform in labour conditions, raising educational standards and adherence to the principles of non-alignment.

If so, one can only wonder why opposition within Afghanistan — which the authors consistently call 'counter-revolution' — continues unabated. The very publication of this volume, in its apologetic character, does suggest that the Soviet regime feels somewhat uncomfortable about this opposition both within and without Afghanistan. This is very probably the reason behind a preliminary announcement[1] that a book by M. Kushnik, correspondent of the West German newspaper (Communist) *Unsere Zeit*, entitled *Sviditye1' sobitiy v Afganistanye, A Witness to the Events in Afghanistan*, will be published in 1982. It will comprise about 192 pages and have a print run of 50,000 copies — a considerable number even for the Soviet Union. One may safely predict that this book too will attempt to justify the Soviet intervention, as will future Soviet publications about Afghanistan.

NOTE

1. In the weekly bulletin *Noviye Knigi*, no. 29, 1981, item 43.